

Saturday Evening July 20, 1975

Sunday Barn Lunch July 21, 1975

Mr. Nyland:

Tonight, I'll talk a little less and I'll play a little more music. Music, you know, is also a language. You have to learn it. It has very little to do with ~~the cacophony~~ ^{musicality}, or recognition of certain songs and melodies, and so forth. The more free you are from that, the better. ^{It is.} ~~It is.~~ It should be a language which has to affect you, mostly in your emotional center. It can be explained by your mind, and as far as rhythm and such things are concerned, ^{or touched,} ~~it will touch~~, it will affect you also. ^{It is in the rates of} ~~A different way and reach~~ the vibrations of your body. ^(the) But the main thing is, unprejudiced, not classifying ~~its~~ attitude towards that is very much like ideas of objectivity. You have to be quite unprejudiced; open, we say. ~~It is~~ You have to let things come in and see what is affected within you. It is different for different people. And immediately when ideas, when they are expressed, or even when it is a question ^{of} ~~for~~ being affected emotionally by certain conditions outside to which you will react, the difficulties are always that it is not pure enough, to stay on its own feet. And there is an interference from anyone with ^{of} ~~the~~ the three centers. It doesn't matter which center is affected, ^{primarily} ~~by one or the other~~. The other two always come in and want to help. It's customary, because it depends on what the personality really feels, having adapted itself as a personality to conditions of life. ^{we} ~~we~~ always have, and now, at the present time, functioning together unconsciously, to some extent even haphazardly, very seldom in harmony. But they do the best they can. Sometimes they say ^{they--} ~~that~~ each center takes in the washing of the other center, as if it is a question of payment with the purse closed. It is very automatic. I think in order to listen to music, you have to listen ^{if you can} ~~separately~~ separately with each of the centers independent of each other, and that's extremely difficult. So it does take quite some time before one gets

used to the idea that maybe it is actually a language; ^{It} is still tonality and it is based on feeling, ^{the rates} the range of vibrations, whatever they are, wherever they reach you, have to be taken in without trying to describe them, and simply be affected by whatever there is ^a a sound, a rhythm, ^{and} whatever it is, ^{then} and ~~that~~ it can become a language through which something is expressed. ~~You see, there is a~~ ^{The feeling of a} personal ^{or the} state in which he is, ~~or~~ what he really tries to communicate or the way a person is active in relation to, let's say, a piano, ~~or~~ ^{and} ~~what~~ that he wants ^{to} give in ⁱⁿ that so-called making music in a personal way, without doubt, and I hope free from other influences. I'm talking about playing music as a composition or ^{an} improvisation. I'm not talking about imitating someone else, Beethoven ^{or} Chopin, whatever; ^{They} played their own music, and the result ^{of course many times} ~~is of course~~ is very beautiful and lovely; still, it is theirs. And a person who performs and plays one of their sonatas, or even Bach, plays that man; he doesn't play himself. He can interpret it and also that, you know, is kind of avoided, because many times the composer will indicate where crescendos ^{should} be and ~~innuendo~~ ^{diminuendo}, staccato and so on. ^(maybe) he has his way by which he says, ^{My} language should be played in a certain way, ^{and} it takes away ^{again} ~~then~~ from the person who performs. Except there are certain sections sometimes when one is allowed to, as it were, imagine or ~~fantasy~~ a little bit on the previous melodies and then ^{it} becomes free, and ^{then} maybe the pianist becomes a composer. But the whole point is that if one wants to explain things, one has to use one's own language. ^{When} we talk about Work, we ^{must} talk about one's own experience. It is no good to quote from All and ^{Everything}. That was the way Gurdjieff put things in words, also with the purpose of using that kind of a language to affect us who can hear it ^{or can read} ~~and~~ ^{And then} translate it. The practicability, that is, ^{the} ~~promulgation~~

application for ourselves, will create ^{the} a language of our own experience, because if it ~~doesn't~~^{isn't} become that as a language, it is not part of you. And although in the beginning the interpretation becomes also quite subjective, that is, you place it in accordance with what you have heard, what has had a certain influence on you, what kind of thoughts you have been exposed to, whatever feelings you have had and in which way you have reacted to life as you had to live it, and finally coming to a particular state in which you say, ^{Yes}, that what Gurdjieff is saying and that what represents esoteric knowledge, has an appeal for me. We talk about that of course more in detail and more concentrated and also on a different level, on Thursday. ^I I have mentioned that now several times because on a Thursday, people have to take what they can. ^{They} They have to leave that meeting in a positive state. As long as you leave with any kind of a criticism about it, you're wrong. In each of such meetings, whenever we discuss Work, there is a possibility for every person who listens to take something home. And you have to look for that, what can you take home differently for different people, of course, because ^{we} we are not alike and we are not living in the same state of development. And certain things can appeal now, ^{and} or may appeal only five years from now. I do not know what these reactions can be. But the attitude has to be: I wish to listen, I want to take what I can, I don't want to take what I cannot take, that is ballast, it's no use.

^I Whenever you leave, you must be positive regarding that meeting, because that is the level of the meeting where we talk about being. ~~We're~~ We're not talking about interpretations of Work. We're talking actually about the results as an influence which you place upon yourself by wishing to ^(be) exposed to the ideas, as Gurdjieff indicates what is meant by objectivity, and try to reach a certain condition in which there is esoteric knowledge translated into knowledge of oneself, and become ^{more} more and more acquainted

with ^{what as --} ~~that~~ ~~what~~ is that kind of reality of what is a person. And
you have to ask your question then to yourself: What ^{am} I? when
I'm listening to some ^{kind of} ~~times~~ an exposé? ^{what we have to --} What we do talk about is ^{rich} ~~reachin~~
^{enough} ~~no~~, and it can go many different directions you wish to apply,
also it might stimulate you in certain ways, ^{4 B} But don't forget that
Thursday has to be a positive meeting. It should ^{not} ~~not~~ leave any
further ^h questions, because if there are questions, you are not ^{ripe} ~~right~~
as yet for what is being talked about. ⁴ And you have to learn to
admit it, that there are certain things ⁱⁿ ~~in~~ this kind of Work ^{which} ~~that~~
only become important after quite some time of having a [?] pride and
having lived with them, having become part of them ^{of} of such ideas
in your life, ⁴ And that therefore the experience ^{of} ~~in~~ that what you
know of yourself will enable you to place whatever concept ⁴ happens
to be presented. ⁴ With that in mind, this question of people coming to
this Group ⁴ Although it is a group of a different caliber ⁴ and
I've said before, ^{I'm perfectly willing} ~~on Thursday~~ ⁴ wanting to talk about the principles of
Work ^{and} the beginnings, and ~~and~~ explaining. ⁴ I don't want too many
people who just come. ⁴ You see, this Work and the Group and the Barn
is not a store, ⁴ It is not something that you feel you ought to go
in and buy; and ^{neither is it a} ~~leave it as the~~ theatre, where you come to look at
the show. It is a Group with people who are working, ⁴ And in their
Work wanting to establish a level, they don't want to be inter⁴fered
with. Anyone who comes to Groups, to the Barn, without having
prepared himself sufficiently, and quite definitely without having
any okay that he can come, I'm going to sharpen the so-called en-
trance as if you have to have a passport and unless you have that,
you can't come in. And the door will remain closed until it is
proven that you are the right person who can enter. It is an ex-
clusive group. You can say that; you can also dislike ^{it} ~~ti~~. But that

is what we are. I want to prevent people who just at the last moment want to join so-and-so to come. They have no business coming, even if they so-called have written. I remember cases where that statement was made, but when there is no answer on such a letter, maybe the letter was lost. Maybe it wasn't even worth an answer. There is going to be that kind of decision. I will ask certain people who are already engaged in, you might say, sifting out, to be much more strict. What measure has to be used, there are different factors. ^{the} A kind of letter, as written, the way a person expresses himself, sometimes the kind of paper, the way it is addressed, to whom and what, sometimes a little too familiar, sometimes not sufficiently respectful for Gurdjieff, or the Barn, or what we stand for. Sometimes no indication ^{as to} ~~for~~ the background, so that it becomes apparent that perhaps there is very little acquaintance with Gurdjieff, sometimes not even knowing that Gurdjieff has written something like All and Everything. One is not entitled to come to this Group. Of course, I have allowed every once in a while, like a little bit of so-and-so, well, who are maybe, perhaps, and so forth. It doesn't do much harm, I think. But I'm more and more becoming, if you like to call it, exclusive. I ^{am} at the point in my life where I can afford it. I've said before, I don't want to go too much in detail any more about what is what in Work. I'm interested in life now, application of Work, objectivity, living in accordance with objective ^{concepts} ~~conscience~~, and the experiences which are connected with it. Many of you ^{have} ~~now~~ the Third Series. If you read it, you are under that kind of obligation. I've tried to explain that ~~the~~ ^{the} Thursday ^{is} that kind of a Group. I've also said why I ~~don't~~ want to say that so-and-so should not come, because that is not my domain, ^{and I've} I have only warned you about it. Take what you can.

apply it. If you cannot apply it, don't take it, It's not for you.
If it remains too long curiosity, it will do ~~harm~~ ^{harm} because you will
be unable afterwards to try to apply it. If you already think you
know, you are closed, because ~~there is no~~ ^{there is no} ~~questionable~~ ^{about} this particular
fact, that each person living on ~~Earth~~ ^{on this Earth} is incapable of experiencing
objectivity except in some cases where it just happens ^{accidentally}. This is
the way ~~or~~ we are as human beings, ~~first~~ ^{on this Earth} unconscious and unscientific.
And we have to learn, and the admittance that we don't know, and
that we have to carry ~~on~~ ^{on} research, I would say, day by day, and
profitting by whatever the results are by of such attempts as long
as they are honest, trying to remain simple about oneself, not to get
confused ~~oneself~~ in the use of words which don't belong. And simply
see if it is possible to become a man as a man ought to be, in the
sense of Gurdjieff, ^{now,} ~~harmonious~~ ^{harmonious}. That is the language ~~the language~~ ^{the language}
of performance of behavior has to be harmonious. It is made up, you
might say, of certain sounds which one can feel. It has to do with
behavior as a physical body in the way that it is controlled, and
that it can actually do and perform what has to be done; otherwise,
the behavior itself becomes cacophonical. It is not harmonious. And
many times we know in unconscious states we are out of balance,
because the three centers ^{although} they have made a little arrange-
ment in an unconscious world to more or less help each other, ^{or sometimes} many
~~times~~ ^{you} do not wish to interfere too much, they always do, and they do
it at the wrong time. And before a person becomes really balanced,
he has to learn that language of the individual centers being able
to speak on their own. Then that language has to be understood by
each of the centers, and then there can be derived from them ^{some} kind
of Esperanto ^{as} applying to the three centers that one common
language, which is the language of one's being.

You must not lose track of that. I think you have to remember, I would say, day after day, that you don't allow levels of this kind of exchange, which we now talk about, to ~~go over~~ ^{lower}. Don't allow it. It is up to each person of the Group to help to maintain it. It is that kind of positivity I talk about. It is either, ^{Yes}, that you want to continue to be interested in Work, that you want to continue with ^{the} application in your daily life, that you don't want to close your eyes to the facts of truth of yourself, ^{And} that when you realize what is the truth, that you are willing to allow this 'I' to help you ^{and} to tell you, ^{And} that then you have an obligation ^{that} you must listen. ^{And} you listen with your consciousness, when it is explained and you are ~~able to accept the~~ ^{able to accept the} truth of that what is being said, or not even being ^{said} but you read ~~it~~ ^{the} about ~~it~~ ^{the}, or ~~in~~ ^{the} conclusion that you reach yourself as a result of Work. All of that is a conscious effort, but that what actually will help you, which will help you to go across the bridge of FA in your own development of your life becoming or trying to become a conscientious man, ^{is} as your conscience. With that you must decide what you will do and what is right, ^{and} that conscience has to be developed because it is not very sharp. It is just a little bit of a chisel, much too dull, ^{And} you cannot make ~~it~~ ^{it} clear cut, even ^{if}. You try it sometimes with a chisel ~~and~~ on wood, and you cut against the grain, and see where you get. But if ^{it} is smooth, it means ^{it has} that you have accepted the condition of the wood itself, and all it has done is to apply the stronger force and was in the wood itself and the fibers which held it together.

^{And} I don't want really to ask you for questions. I passed the questions up already last Thursday, ^{when} ~~and~~ the week before I suggested have two questions ready. I know several of you had ^{it} them. No harm is done, that we didn't talk about it. It ^{is} necessary to establish a

level when we talk, so that then because of that, you are reminded much more of that what you are in actuality, and I don't want to talk too long so that it becomes too ^{droning} ~~droning~~, too uncomfortable, that you think too much about how ^{warm} ~~warm~~ it is here, that you look at your watch to see how much longer do I have to sit, when it comes to such points, ^{we} ~~they~~ must make changes. You yourself must make the change. When things become boring, you must change your position, you must see if it is possible, in that kind of condition where there is no interest, to create more interest, to see actually if your eyelids are falling asleep, that you make a real attempt like a nurse would make an attempt when a person is sick and it ^{is} ~~is~~ required on her part to be awake, not to fall asleep herself, psychologically to use match sticks to keep ^{the} ~~your~~ eyelids open, hoping that the eyes themselves still can function, but definitely based on a determination. We talk about that many times: What is the real reason that one wishes to work? What is the reason for having a wish? What is the consideration of oneself in which one is and in which there are already certain truthful statements gradually acquired because of experiences in life, and sometimes ^{because} ~~because~~ of ^{results} ~~results~~ regarding ^{where we are in the work --} ~~work~~ or in the name of work. Or that what every once in a while, as an experience, ^{it you seem} ~~it~~ seems to hit you in the right way within ^{or} ~~or~~ certain condition in which you happen to live, ^{as a day when it's your} ~~as when it's a day as a birthday~~, and you want to see what might be ahead of you and you want to find out what is already there for you that you can count on. And all such considerations when you see yourself during the day, behaving in your way, because in that is your personality, and without being critical about it, simply saying, I is that what I am? The greatest possibility ^{of} ~~for~~ the development ^{can} ~~of~~ myself is that what I really believe is a limitation and the limits of my growth. Do I have to settle at a certain

age for that what I am and not be able to get any further?² Again, with other words, do I want to give up or do I wish to continue?² If you want to give up, why? Is there something else that you ^{feel} say is of better use? That actually can give you more information in a shorter time? Or perhaps will enable you to develop a spiritual ^{value} ~~value~~ without having to spend too much time,² Or that you feel that you are entitled to more rapid growth because you already are ^{for} enough advanced that you don't have to go through the little rigmarole of ABC's? And whatever the reasons may be that you feel that at a certain time you want to give up, I would say, when you come to that conclusion, give up, give up this pleasure. Don't hang around too much. Don't become divided. If there are ^{things} ~~things~~ you don't understand, it's better that you try to understand them first before you want to work. Because if you want to work, you must be wholehearted about it. I've said many times, ^{that} whatever your interests may have been, give Gurdjieff a good chance. Try for six months, to say, ^{you} that, for the time being, will be it for me. I ^{will} ~~will~~ do everything I possibly can to remain in contact, and I will want to profit by this and that, honestly in the application, not just exposing myself to it, but actually eating. For six months, being on a diet of Gurdjieff's ^{starting} ideas, objectivity, whatever there is as this beginning of a faculty ^{starting} ready to function, whatever there are of glimpses of truth. And after six months, you have given it enough of yourself to be able to have a judgment.

And if you do come to the conclusion that it is not for you, don't waste any further time. Go somewhere else, go whatever you want to find. It doesn't matter. In the end, you will have to find it. And you'll have to find it your way. And don't think that this, what we are talking about, is the only way. For us, it is; yes. Because it

is based on a variety of different impressions we already have,
and which we know about, ^{And} this is an indication of simplicity of
esoteric knowledge in such a way that you can understand it, and
not ^{the} use ^{of} words unless there is also an explanation given of what
such a word means. So, ⁱⁿ that way we can say, ^{the} only way, when
one understands Gurdjieff in principle, ^{But} ~~that~~ whatever there is as
application of course will remain extremely subjective, ⁱⁿ the very
beginning, almost totally hundred percent subjective. ^{Because} we have
nothing else to work with ^{than} ~~and~~ only something that we try to make functi
like a little engine that you want to start, ^{And} you call it an 'I'
functioning in a mental way in part of your brain, ^{Or} sometimes a
presence of that of a higher nature, affecting you, ^{But} that little
engine still has to be created and still has to be tested out.
You still have to ~~be~~ find the best, most ideal conditions for that to
run, very much like you try to fix an engine of a car where it runs
well, smooth, and it even starts to purr. Because ^{when} it starts to
purr, the engine is at home. That is, it feels that it actually can
perform. And it will then give results in conformity to the smooth-
ness of its running. That's why I talk then about the level of being,
which assumes that the engine is running, ^{and} needs very little to
keep it feeding, ^{And} that ~~it~~ is there whenever you need it or you
remember work; whenever you feel that the situation in your life
requires ^{the} attention of that kind of energy of an objective value,
that you cannot, as you might say, not handle it with ordinary sub-
jectivity; that you're stuck in it, ^{and that there are questions with} ~~You have questions~~ which are unsolv
At such a time, of course you must call on Gurdjieff. You must call
on 'I'. ^{You} must call on that what is ^{God} like, that what gives you
the spiritual reason for wanting to find out what are ⁻⁻ what is meant
by different levels of being, climbing up the stairs ^{or} the ladder.

I like stairs better, because you cannot rest so easily on a rung of a ladder. But a stairway, alright, it's beautiful because it means ^{also} ~~all~~ you have to lift your feet. But when you stand on the next step, you're allowed to turn around and to see, where did I come from? What made me wish to climb these stairs? And looking at the stairs as a continuation, going up further and further, maybe like climbing a mountain, but in the process ^{acquiring} a certain different kind of dexterity belonging to the atmosphere of the air.

When you climb a mountain, it becomes less and less dense. And the sounds are different, and the state in which one is, although physically it's a little bit more exhausting, you know that of higher altitudes, there is inherently something that's of a different nature which can become extremely joyful to give you, as it were, a lift ^{up} to want to continue, particularly when you see an aim ahead of you.

That is the long way, isn't it? That is going through the Gobi, that is crossing the Himalayas, and one mountain range after another, made up of all the different behavior forms of one's unconscious life, gradually seeing what I am as a personality, how I was formed and where I came from and what is there for me that is now possible to develop further and ^{what} ~~that~~ is it that I have to accept, as that what I am, bound as I am, in this body as I am, in the state in which I am, healthily, mentally included, being able to see things straight, clear, open, without any further fuss, no haziness, because that is when I want to climb up on a mountain. In an atmosphere of such mountains, I want to have a vista when I come to the top. Even if the top would lead to a new valley ^{and another} other mountains to be climbed. One gets used to that. If that is the condition of one's life, then the different conditions of an ordinary kind and belong^{ing} to one's

ordinary life and behavior forms of one's personality start to remind one that it is a long way and that you must not give up. [¶] I said it Thursday, don't give up. Because what else ^{will} you do? ^{Because} But that what is opposing you ^{will} stay with you. It's not inherent in what you pursue. It is inherent in your inability ^{or} ~~for~~ your ^{own} development or your insensitivity. And all such things of course can be changed, but ~~but~~ they mean Work and also it does mean losing what you have as your life to which you are attached, And that gradually wishing to give up, to take care of all the different affairs of self-loving, one after another, in different shades appearing and seeing them and seeing them as characteristics of oneself, too much boisterousness, too much talkativity, too much drawing within oneself, too much wanting to remain closed because one believes that one already knows and doesn't need very much anymore. Not wishing to associate with enemies, ^{and} people who rub you the wrong way, because ~~that~~ ^{they} of course don't make you purr. [¶] That is always the trouble, little things, you know, they are not that important in themselves, but added up, they create your personality, ^{and} you have to become acquainted ^{with that} ~~with~~ them. Work can help you that way, actually giving you the really honest truth, and then hoping that there is still enough ~~wish~~ left that you want to Work with the energy which still is abundant. You won't run out of energy ^{so easily.} ~~soon.~~ You have to adjust your life in such a way that it becomes also simple in movements, in all kind of ^{uses} ~~usage~~ of energy which is available for you when you are in a good healthy state, ~~normality~~, ^{that} But you don't have to worry too much about it ^{and that} ~~and~~ there is not too much psychological pain. [¶] Because then in that kind of a state, ^{with} ~~there is~~ the ~~wish~~, ^{and} seeing the necessity that one ought to do some Work, you will start tilling the soil. [¶] You are in a house ^{and} ~~where~~ you look out through the window. Outside [¶] is land. It looks all right, because you cannot see details, and sometimes you think, Wouldn't it be nice to make a garden

and I could profit by it because of the flowers, and I could see
 Work as a result of my own hands. And so you go out and you look at
 the plot of grounds, and quite honestly, it is not what you hoped for.

¶ The beginnings of Work always are strange, in hoping, without having
 any reason for it, ^{that it is} ~~the~~ very easy and it won't require too much of your
 energy and ^{what} you don't have to pay for it too much. ^{when} And you want to
 make an honest garden, ^{- and} ~~and~~ there is sand and clay and mud and little
 stones and bigger stones, and it needs hoeing, ^{and} there are weeds,
^{which} ~~and that~~ will come up and prevent the little ^{plants} ~~garden~~ you are planting
 with a great deal of care from coming up and growing up, and actually,
 and then the wind and the rains and so forth, ^{the} all ~~the~~ conditions of
 ordinary life will come in to prevent you. Mother Nature, at that time
 is not your friend. She doesn't really want to you to grow up. She
 wants to prevent that, selfish as she is, too, very much like we are,
 ourselves. Later on, ^{it} all that changes because the viewpoint changes.

¶ One sees then, when you look again, ^{at} the beginnings of a garden and
 what you have done, ^{that} ~~when~~ there is ^{hope} ~~hope~~ that when you continue, you
 will find what is the difficulty, ^{and} ~~and~~ not planting ^{them} ~~on~~ a ledge, but plant
~~ing~~ in good soil, and ~~try~~ perhaps make some manure, and be careful
~~now~~ that that what you mix now and giving soil for a plant, that it is
 right, ^{and} that you study it a little bit so that you become knowledge-
 able about yourself, making the fruits of yourself like forms of
 behavior, ^{which have fragrance} ~~with that freedom~~ sometimes, ^{where} ~~and that~~ it is sometimes quite
 lovely for ^{others} ~~us~~ to look at such flowers which can appear as a result of
 of your Work. Of course, it is far from easy, but if it were easy,
 it wouldn't be worthwhile. When it is difficult, ^{and} ~~and~~ you ^{are willing} ~~learn~~ to pay,
 you will expect in accordance with the sacrifice you make. When the
 sacrifice is too much, you will stop, ^{when} ~~and if~~ the desire for Work
 is greater than the sacrifice, you will continue. ¶ This is the balance

you must reach within yourself when in the coming week you think about it, ^{Work?} Where can I now remember God, ^{How can I make my day?} What will I really (bring you)? To what Group should I go? Where will I derive stimulus? Where are my friends with whom I can talk? Who can tell me the truth? Who can I trust? What is it that I want for myself? to react, as it were, favorably, not becoming negative, but to utilize that what is given for the purpose of my own understanding; and usage of it, in such a way that my life becomes worthwhile, ^{And} that in the early morning, I ^{see} say that, ^{as a} as a potentiality and also as the ^{possibility} possibility of a reality because when it's potential I want to change it into probability. ^{And} as I Work, I change probabilities into the actuality of myself being a human being living in accordance with different rules of morality, sometimes spiritually expressed, sometimes still as morality, ^{And} behavior forms of how to take care of the three centers to see that they are not overdoing or underdoing but to see that they are in activity and not spending too much energy of a higher nature for those purposes ^{where it is} which are sufficient to use ordinary energy of a lower ^{grade} rate, you might say, of a different kind of rate of vibrations. ^A judgment for that, an honest judgment; How much do I have to eat, to remain in good health? How much do I have to talk, to satisfy the condition of my mind, in remaining active? How much physical Work do I have to do to ^{see} say that physiologically I am not disturbed by overdoing? What is there that I want as food and as medicine, ^{As food?} when I say that it has to do with the continuation and the maintenance of myself, ^{As} as medicine, when I see it as something that will ^{be--will} enable me to create conditions which, as soil, are conducive to the formation of different forms of life. We talked last Thursday about that kind of ^{perspective} perfecting. What is it that you can see as value of a universal kind? ^{And} to

what extent do you want to associate with it? In what way does it
fit into your daily life? ~~And how often~~ ^{How often} can you afford to happen to
think about it in ~~a certain~~ ^{such a} way? When you do things ~~with people~~ ^{this week},
when you ~~are~~ ^{sit} quiet and you consider yourself, try to introduce Gurdjieff
into your living, as if you want to sit and have him come for a cup
of coffee. Sometimes, if you do that when you have the time, ~~you go~~
~~for~~ ^{through} a little play; you sit at the table, and you get a chair, put it
~~on~~ ^{at} the other side, and you ~~have~~ ^{ask} Gurdjieff, ~~Sit down~~ ^{Sit down}, do you want to?
He says, Yes, I will, ~~when~~ ^{when} you close your eyes. So you close your eyes
and he doesn't say anything. After a little while, you open your eyes
and he is gone. Can you sit there, open your eyes, and see him? And
if so, can you then talk as if that is your private life? No
recordings, nothing from the outside world need disturb you. These are
the moments of truth, that you have to experience for yourself, and
with that maybe there can be motivation: I wish to Work. And as I said
the other night, I have a body. I - that is, the contact I have with
that what is higher. It is the only way I can explain it because in
this I, everything that I am is concentrated as a wish for that kind
of contact with that ~~which~~ ^{what} is higher than I am and towards ~~which~~ ^{wish -},
towards which I want to strive. But then I say: I have. That's my ~~possession~~ ^{possession}.
That's what I am on Earth. That is my body, I call it later, but the
fact is of possessing it ~~means~~ ^{means} that I have to do something with it or
become responsible for it. It is that what I am now ~~on~~ ^{this} Earth as a human
being. And then I say, I have a body - yes, I compare it with any kind
of a body. I have to have one, ~~to~~ ^{I'm} have many others, and very much alive,
very much the same as others, specks of dust in nature, nothing
special about it, but just the same, at the same time, it is a body, it
is defined, I have it in my possession, and I wish to become responsible
for it. And then I say, ~~Body~~ ^(Buzzer sound). Maybe I should say something about that

on the other side of the cassette.

← All right.

(Side Two:)

Mr. Nyland: When I say, I have a body, I have made it definite. It is not anymore the generalities of a body. ^{that} It is my body. When I emphasize that, ^{what} and then I say, what for? To be used. Again, what for? I know I am breathing, so my body is being used, or my air, inhalation, exhalation, uses the body for an existence on earth. As simple as that. We start with that. It is a body, I am responsible for it since that is mine. I have that body. Now it has a different meaning, because it is not just ^{the} possession of a body, even if it is mine; because I ^{have} started the sentence by saying, 'I'. And so this body must become a link between that what is now this body and that what is its potentiality, and the possibility of going out towards forming a link towards ^{what} which partly still has to be created and made. But this is now the responsibility I receive from this 'I', and where this ⁽⁺⁾ ~~body~~ ^{now} holds me to that, I have a body. A body have I. Have I a body. Things of that kind, turning them around, using them, such sayings as mantras, to be reminded so that then I know that there is something I must do with ^{this} it because I'm still sitting there, and I open ^{now} up my eyes and in my imagination, there is Gurdjieff, because we have talked about Work, Gurdjieff is everywhere where Work is discussed, seriously. ~~And~~ ^{that} that is his task at the present time.

Will we drink to his existence? And now, ^{that} ~~another~~ language. (I'll play ^{not} on the tape)

Sunday Lunch

Mr. Nyland: Oh, boy. That worked, didn't it? I think we shouldn't sit here too long; it's too hot. If you ^{suffocate} ~~suffer heat~~ or -- well, then, ^{then} you can't work this afternoon. And the purpose is Working. ~~And~~ How will you work

on a hot day? How will ^{you} ~~we~~ come to yourself from where perhaps you can start working? You always have to enter within yourself. You must realize that, whenever you want to make a determination regarding a wish to work, it has to come from something inside of you. You can be stimulated by something outside. That might aspire you or cause aspiration within you. But then the aspiration must be ~~changed~~ into an activity on the part of yourself. And it is that transformation that is needed to see how you can become active when everything points to your wish to stay passive. ¶ The process of the consideration of the outside world is reflected in that what you are within. The reality is within. You look, as it were, ^{as} ~~as~~ a mirror to that what is outside. That has no reality, than only via your reaction. But that what takes place within your own world, you are ^a ~~the~~ king in that little world of your own. And you can be stimulated by anything happening outside as far as the rest of the cosmos is concerned, But when it is a question for yourself to develop, you have to be within and then become active inside. ¶ You see, what really happens, you look at the outside world, and it is very much two-dimensional. You really do not know ~~where~~ ^{that} there are three dimensions ~~and~~ it exists in ^{space} ~~space~~. You only will find out when you walk around it. If you walk around it, you see that the shadows are caused by different kinds of buildings built together at different angles, and the shadows then will explain that it is three-dimensional so that afterwards when you see shadows, you are connecting it with the fact that it is ^{three} ~~three~~-dimensional. And that way, it is not flatland. It is three-dimensional but it is not the actual experience, ^t The experience ~~that~~ you get when you get up and walk around. ^b By that you consider the experience of yourself as caused by the outside world from different standpoints

of yourself. You put yourself in different states. Sometimes in different states of activities. And then you have a different kind of viewpoint, of course much more all around, but much more the reality of what actually is. You see, the moon is part of the Earth, and it represents us. The moon, our moon, is our behavior, and it was part of us when it ~~was~~ ^{was} first split off ~~so~~ ^{through} that tragedy. And we don't see little Anulies, which also started to exist at that time. Anulies ~~may~~ ^{can} remind one of the third dimension. It's very interesting that the ~~per~~ velocity of the moon is the same, ~~the~~ way it rotates on its axis, ~~is~~ the same as the Earth, so that when we are on Earth, we always see the same things. We only see the moon from one little aspect. We ~~only~~ ^{always} see, in ordinary life, our own behavior from one aspect, (the) aspect of seasonality. When we go around and come on the other side of the moon, we find Anulies. It introduces a new aspect of the moon. ~~When~~ ^{if} we become active regarding ourselves, trying to find out what is in reality that what is three-dimensional in space, which would become the ~~imitation~~ ^{limit} for one's own mind for investigation, then we ~~say~~ ^{see} that the introduction of that way of looking at oneself has the possibility to wake up to that what I am because I look at it ~~through~~ ^{from} a different angle, ~~and that~~ ^{it is} these combinations of differences of angles, viewpoints, looking at myself from this and that and front and back and so forth, which gives me the totality of myself. When I get free from the two-dimensional into the three-dimensional, there is a chance in three-dimensional to make a unit. From the two-dimensional, I cannot be. And therefore the two-dimensional is a sleeping state. The three-dimensional becomes awakening. The actualization of as a result of the awakened state is the reduction of the totality of myself in my ^{own} little solar system, accepting that on the basis of

a reflex of what exists in the outside world as a whole. So one looks to the outside world to be reminded. It gives you the aspiration, a wish within yourself to do something, but always it must be ^{transferred,} converted within yourself, into ^{mean} an inspirational quality. ^(all) Inspiration will have to go finally to your Magnetic Center, Because that's the only place where inspiration will continue to be fed. If you don't do that, the outside ^{world and the} ~~world~~ is a constant contemplation of it, the usage of your different sense organs, will exhaust your energies. You have to see that that what you are is limited by ^{the} ~~the~~ accumulated knowledge of yourself, you can call that the storage battery. But then when that starts to discharge ~~and~~ ^{and function in} ~~into~~ the outside world, there ^{has} ~~has~~ to be constantly a feeding process going on which then for oneself could ^{enter into a} ~~act in your~~ person. And I've said many times, it could make a person a perpetual mobile, ^{is a constancy of} ~~that there~~ constantly is a movement, and in the movement, there ^{is} ~~is~~ bliss. Not in the energy of place, because there is not contrast. In ^a the movement, there are two forces, the ^{moving} ~~movement~~ and that what opposes it. And the three-dimensional attitude I have towards an experience will make me, part and parcel of that conflict which must take place in each person because he is unconscious and he has set out ^{to} ~~to~~ wish to become conscious. That always must mean a fight. You cannot get around it. It is ~~ordained~~ ^{life} from above that mankind must fight for their own living of inner ^{life} ~~life~~. It belongs to this Earth. Unfortunate we are. Unfortunate ~~and~~ ^{who} those ~~also~~ who don't - or fortunate those who don't know anything about it and ^{who} ~~they~~ are asleep. And fortunate for those who have a Soul, because they don't belong to the Earth any longer. Unfortunate ^{all} ~~(are)~~ those who are half-awake, still asleep, not knowing what to do, at the same time realizing

that something has to be done. ^{What} What has to be done depends on your state of experience at any one time. What has to be done this afternoon depends on how you are regarding your wish to grow up. Where you start from ^{that} that is the level of your being. What aspirational quality can come in, it's up to you to digest it. In the digesting process, there can become an inspirational quality which comes from your Magnetic Center in the wish to ^{set} ~~become~~ free, and which then becomes open in two ways: one, wishing to go through the rest, as it were, of the personality and help where it can, first starting with the essential qualities, ending up with the surface and ^{the} superficialities, ^{the} ordinary ^{forms} ~~forms~~ of behavior. The other is ^{the} openness to receive from the outside world, from the cosmos as a whole, from our solar system in particular, to start with, all the different forms of energy existing now in the form of currents. Scientifically, we start to become a little bit more all-knowing about such things existing, so space travel and whatever we do and the different experiments we carry out. ^{and} There is much more to it than we know or even have realized in the beginning. We know about cosmic rays, ^{we} we know about a variety of different electronic features that are ^{taking} ~~being~~ place and currents that are there. ^{the} The question for a conscious and conscientious man is to see how can he, on Earth, tap such a source. ^{God} It is within all such phenomena, not knowing too ^{not} ~~not~~ knowledgable for use. ^{We} We don't know than only we have what you call in German an ^{ahnung} ~~ahnung~~ an ^{ahnung} ~~ahnung~~ is a suspicion that something exists. ^{you} You don't ^{know} ~~where~~, you don't know how to reach it, but the reality is there as a very definite something existing. It is a feeling you have, ^{for} ~~for~~ something that can exist, and also for you ^{only} ~~it~~ gives you the determination to try to find the road towards it. ^{the} Such opportunities exist whenever you are alive, whenever you are reminded that your life has an aim, whenever you know that the reason for having a Sunday afternoon at the Barn is for

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yourself, Maybe, to say it simply, I hope you can find Anulies
on the other side of your behavior. So maybe, not making it too
long, drink to Gurojiev. Peter, it's time? ~~Will we turn to the~~
~~Have a good afternoon.~~

~~End of tape.~~

Transcribed: Joanne Manza

Rough: J. Manza

~~Will we turn it? Are we on the same side or the other side~~
(I'll be playing)
Peter Heim: ~~Will play~~ three pieces from the book,
(~~Peter Heim says~~ ~~Lyms~~ from the Great Temple, Number One,
Number Four and Number Nine.
(Peter plays.)
Thank you, Peter.
MR NYLAND: Have a good afternoon.

END TAPES